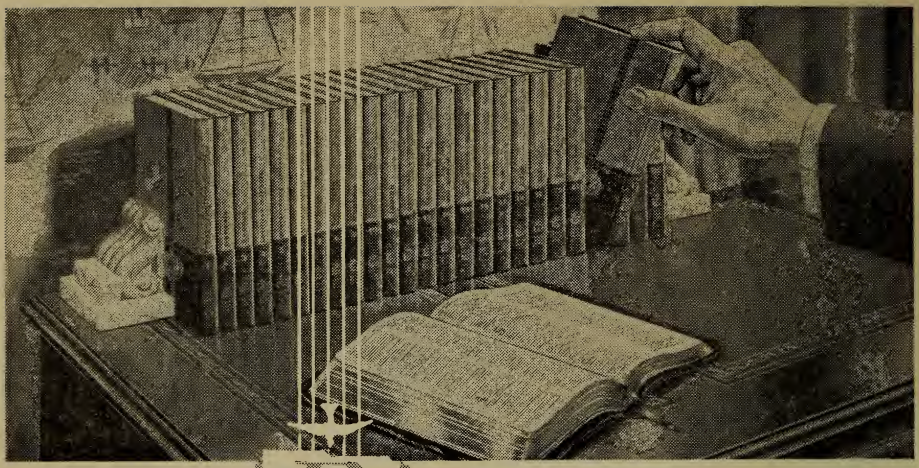

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the Chaplain

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Religion That "Works" with Men in Uniform *by Frederick Ward Kates*

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A Bishop to His Clergy *by Charles Henry Brent*

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The Minister as Interpreter *by W. B. J. Martin*

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A Call from the Future *by Stephen Owen Tudor*

JUNE 1960

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

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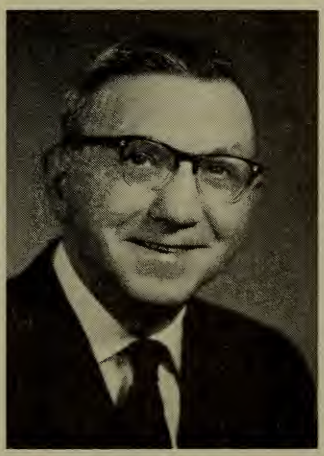
The Minister as INTERPRETER

By W. B. J. Martin

AS A teacher of homiletics, the first question I ask in a preaching class is, How does this student envisage himself up there in the pulpit? What is his self-image? What is his mental picture of himself? Does he see himself as prophet, priest, or promoter? As defender of the faith, as spokesman for the people, or as the head of an institution?

I grow increasingly convinced that the uncertainty and shapelessness of many sermons are due, not simply to want of homiletical skill, but to the preacher's failure to define his role. The confusion in the sermon is usually a reflection of the confusion in the preacher. Instead of being grasped by one dominant image, he is operating with a shifting succession of images.

Of course, he is not alone in this. His pastors and mentors are in a similar position! There was a time when pulpit giants like Henry Ward Beecher and Charles Haddon Spurgeon could cry, "This one thing I do!" and give themselves unreservedly to the preaching of the Word; but the modern minister is called to be preacher and pastor, teacher and evangelist, director of souls and director of a religious business, expert in geriatrics and counselor of youth, skilled in religious education and in the art of public relations.



One of the great Scottish preachers of our day, Dr. Martin has spent the past two years teaching and lecturing in North America. In 1958-59 he was visiting professor of homiletics on the Federated Theological Faculty of the University of Chicago. In 1959-60 he has been visiting professor of worship and preaching at the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Attempts have been made in recent years, notably by Professors Niebuhr and Williams, to find some central image that can pull together these various functions, some image that will co-ordinate and suffuse all the activities and place them all in a meaningful and enriching context. Niebuhr and Williams suggest that, in the present condition of American church life, the most adequate image is that of "Pastoral Director"—that is, one who sees all his work, in pulpit, classroom, study group, counseling clinic, and home visitation, as "the edification of the Body of Christ," the building up of the People of God. This is an exciting image, and one that stays close both to the Bible and to the realities of the present church situation. However, it lacks one dimension, in my opinion: it concentrates attention too exclusively upon what happens to and within the church, and leaves out the minister's role as member of the secular community, in daily touch with those who either have not accepted the faith or are actively resistant to it.

As I look back upon my own ministry, exercised in suburb, slum, and college community, and reflect upon its effectiveness and shortcomings, I see that the image which has given cohesion to my task (and I have been custodian and repairman as well as preacher and pastor!) is the image I have entertained of myself as *Interpreter*. It is this which has saved my life from becoming a series of unrelated, separate, even contradictory events. I have been most effective and most integrated when I have seen my task as that of interpreting God to man; interpreting God in the light of Jesus the Christ; interpreting Christ in the light of his cross and resurrection; interpreting man to himself in the light of Jesus Christ; interpreting the day's life with all its ambiguities and problems, its joys and sorrows; interpreting man to his fellow men; interpreting youth to age and age to youth; interpreting the Book from which I preach, and life from within the Book; interpreting the crises of life, and what are often more puzzling than its crises, its long stretches of boredom and routine; interpreting the various branches of Christ's church to one another; interpreting the aspirations and practices of the great living world religions to Christians; interpreting East to West and West to East; interpreting the upheavals of political and national life—all in the light of the revelation of God in the life, death, and resurrection of Christ.

Prophet, pastor, teacher, evangelist—none of these terms is fully adequate because none of them is complete in itself. They each need a setting which includes them all and enriches them all. The image of Interpreter, I submit, is comprehensive enough to include every aspect of a minister's life, and will give another dimension to every function he is called upon to perform.

The Interpreter-prophet.—The biblical prophet was neither a scold nor a fortuneteller, neither an optimist nor a pessimist. He was a realist: he saw with devastating clarity what was happening before his eyes, and he reported what he saw in the light of the purpose of God. He was one who "spoke forth." He spoke both for God and for man—for God as an interpreter of his will and for man as an interpreter of his plight. He was neither a moral policeman nor a spiritual bully, but a seer who interpreted what he saw in the light of God's dealing with his people.

To realize this is to be delivered from the blight of moralizing and exhorting that often afflicts the modern pulpit. Perhaps in our time it is the poets and playrights who are sounding the truest prophetic notes, for the dramatists and the imaginative writers do not exhort or plead or advise or threaten or preach—they state. So, for example, Arthur Miller writes in the Preface to his *Collected Plays:*

> These plays are one man's way of saying to his fellow men: This is what you see every day, or think, or feel; now I will show you what you really know but have not had the time, or the disinterestedness, or the insight, or the information to understand consciously. Each of these plays, in varying degrees, was begun in the belief that it was unveiling a truth already known, but unrecognized as such."

Elsewhere he has written that the response he wishes to evoke from his audience is not "What happens next?" or "Why?" but "O God, of course!" If the preacher wishes to evoke this response, he too must eschew the imperative mood and learn to speak in the indicative. And how much better equipped he is for this task than a secular playwright, for he has the gospel of the Lord Jesus Christ to shine like a great searchlight across the face of human life. It is his privilege to understand men better than they understand themselves, to interpret the meaning of their joys and sorrows at a deeper level than they have ever dreamed, to dig up the unexamined assumptions upon which they have been building their lives, to show them with devastating clarity what they are doing and why—and all this, not in the light of the poor scraps of psychology he can pick up from here and there, but from his own serious encounter with the Light that lighteth every man coming into the world.

The Interpreter-pastor.—Unless a man has a pastoral heart, he ought not to be in the ministry, but how easily his pastoral concern can become tyranny, keeping men in leading strings rather than encouraging them to live their own lives with integrity and boldness! If we link up the word "pastor" with "interpreter," we shall save ourselves from becoming ecclesiastical nursemaids or private chap-

lains to our people. We shall seek to help men to find themselves in Christ, to understand themselves in his light. Or rather, we shall learn to offer them the tools, the resources contained within the gospel, the Bible, the church, to do this interpreting for themselves.

The pastor is not the man with all the answers; he is, rather, the man who puts the right questions, and enables his people to ask questions at a deeper level than they have ever dared to probe hitherto. To put it in biblical language, the pastor is the man who speaks and lives with his people in such a way that they are encouraged to say: "Out of the depths do I cry unto thee, O Lord." And one way of eliciting this cry is to encourage people both to *doubt* and to *believe* at a deeper level than they normally do. Much of their lives are lived at a shallow level that shrinks back from pursuing the logic of their stated creed to the end. We could do a great service for some men simply by taking them more seriously than they take themselves!

Another way is to uncover the unexamined assumptions upon which men really live. The philosoper T. E. Hulme once said:

> There are certain ideas so widely accepted that they have attained the status of categories. We do not see them, we see other things *through* them.

Many men are living on hidden assumptions, on unacknowledged premises, that contradict their stated creeds; and we should be doing them a pastoral service of the highest order if we gently uncovered the buried (often Christian) assumptions upon which they conduct their daily affairs and their home lives. But, above all, it is our pastoral task to interpret the needs and hungers and fears men have by confronting them with the understanding of man that shines from the life of the incarnate, crucified, and risen Saviour of man.

The Interpreter-teacher.— "Many men," said Kierkegaard, "reach their conclusions about life like schoolboys: . . . they copy their answers from the back of the book instead of working the sum out for themselves." Many teachers, unfortunately, do not altogether disapprove of this, and some of them are even found in the Christian school. But the teacher who sees himself as an Interpreter has no desire to hand out information about God, or lay down the law about the Christian life, or hand over great slabs of Christian doctrine. His consuming passion is to lead men into a living encounter with God through his Son Jesus Christ.

To this end he certainly uses the Bible, but he is less concerned with interpreting the Bible than with interpreting life with the aid of the Bible. Some preachers *spotlight* the Bible; others use the Bible as a *searchlight*, directing its powerful

beam onto the dark places of human life. This is the Interpreter's method, and in his hands the Bible becomes not a problem book to be explained and defended but a book that illumines the problems of man's actual existence.

So also with prayer: the interpreter does not advocate prayer as a duty or a discipline, but as a resource for living, and teaches his people to draw upon the riches of the devotional life to maintain their dialogue with God.

The Interpreter-teacher adheres to the teaching methods of the Master, who, in his Parable of the Sower, indicated that religious truth is a seed to be planted, not a bullet to be discharged. Much of what passes for religious teaching is more like hurling rocks at people than dropping living, dynamic, growing substance into the soil and letting it ripen. The Interpreter-teacher is less intent on conveying facts or imparting information than in arousing thought, stimulating the mind, calling for decisions. He is less concerned to clear up all the problems of life (what a task!) and more to increase the sense of wonder and mystery that surrounds the life of even the most commonplace person.

The Interpreter-evangelist.—Evangelism is the constant and continuing task of the minister and the church. Nowhere has this been more strikingly expressed than by the French philosopher-playwright Gabriel Marcel. On his conversion to Christianity, Marcel wrote:

> I can in no sense boast of having arrived. The most I can say is that some parts of me have struggled up into the light, but much remains in the darkness; much of me remains to be evangelized.

This is true of the members of every congregation, whether they acknowledge it or not; many areas of their lives await further and fuller evangelization. Dr. Joseph Parker once said, "Every Christian is an atheist in spots"—meaning that there are departments in the best lives that have not been fully surrendered to the lordship of Christ. So the minister need never feel that he lacks scope for evangelism; it is right there in his own congregation, in the youth groups, in the women's societies, and in the various organizations of the church.

But even the busiest minister has some outside contacts, and he can pursue his task as an evangelist if he associates with them at the deepest possible level, sharing their profoundest concerns and seeking always to interpret the activities and concerns of his secular friends in the light of the understanding of life that has come to him through Jesus Christ. It is not always necessary to talk *about* Christ, but it is always incumbent upon the Christian to talk about everything else *in the light of* Christ. There are theological issues at the heart of every novel, every play, every film;

there is a certain understanding of human existence behind every commonplace action; the interpreter can be an effective evangelist if he raises these issues and brings into the light of day what lies behind the decisions and judgments men make.

But all this, as in the case of the interpretation of one language into another, involves being at home in two worlds—the world of secular life, its culture and literature, and what has been called "the strange new world of the Bible." Some years ago the Oxford scholar Sir Isaiah Berlin, speaking of 19th-century Russian literature, said:

> Every age has its official preachers and prophets who castigate its vices and call it to a better life. Yet, it is not they who reveal its deepest malaise; . . . it is the thinkers and poets, the novelists and critics, who live through the moral agony of society in their own person, and are dedicated to the painful task of creation, whose victories and defeats affect the fate of their generation.

Castigating vices and calling to a better life is perhaps easier (it is certainly duller!) than striving to interpret life in the light of the revelation of Jesus Christ. But it is to this the preacher is called, and it is in this task that he most truly fulfills his roles as prophet, pastor, teacher, and evangelist.

S. S. Tungus--Midnight

He sails the planets down the sky.
He made those ships; he rides in them
As in our ship upon the sea.
He made this ship; He bides in them
Who made it. His round compass eye
Steers it; His electricity
Is its propulsion and its guard.
He walks upon the deep again
Tonight, still keeping watch and ward
In this His ship, in these His men.

—Dorothy Lee Richardson

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Charles Henry Brent
(*1862-1929*)

A Bishop to His Clergy

Bishop Brent was senior headquarters chaplain of the American Expeditionary Force under General John J. Pershing, 1917-19. This is only one facet of the life of a man who was truly "one of God's noblemen." . . . The following excerpts from letters have been compiled and edited by the Rev. Frederick Ward Kates, rector of St. Paul's Parish, Baltimore, Maryland. They are addressed by the Protestant Episcopal missionary bishop and ecumenical statesman to his diocesan clergy and younger associates in the ministry. . . . We count it a privilege to pass along these heartening words to you.
—The Editors

HAVING once set your motive and embraced the broad principles of righteousness, it does not do to look too far ahead. "Day by day we magnify Thee." With the proper background, each day should be complete in itself, our very best having been poured into it.—Jan 1, 1907.

Be simple and real and keep close to the deep, deep things.—Dec. 11, 1907.

I hope you are having a real time of refreshment. Set your face against worry that is like a "moth fretting a garment." Worry is God's enemy and man's too. Aim at your duty, and then let consequences go hang. Consequences and results of honest effort are none of our busi-

ness. They are God's concern, and He must take care of them. Put your motive in the furnace once a week or so and burn it until it is all pure.

Whatever doubts we may have over theology and all the rest, the Franciscan life, the life that goes about doing good, leaves a trail of blessing behind it. That is our sure and clear duty.

"Let no man despise your youth" —you are going to run up against that the first thing.

Refuse to pronounce judgment on men and things of St. ———'s yesterday. They are none of your business. But all the same you will be asked to pronounce judgment.

Surrender yourself to the conviction of vocation. You are God's man doing God's work. Step by step He will guide you.—Jan. 14, 1908.

Keep your ideal up to the top notch—"Be good and better still and best." Today what we clergy must make our own is righteousness. It is the only proof that Christ is and is here.—Mar. 29, 1908.

Trust in God; don't worry. Aim at your duty and do two-thirds of it.—Nov. 16, 1909

Go deep before going far.—Undated letter, 1913.

I trust your ministry will be a joy. It ought to be in the main. Don't drop off in your reading. Always keep one good book going and your pen wagging. In the past three weeks, in addition to a lot of other writing, I have written 25,000 words on a book. I think it is largely a matter of system.—Feb. 26, 1914.

I am glad you are giving much attention to the Bible. Translate its undying truths into terms of modern life. That is what men are hungering after. Religion has been too much intellectualized. It has ceased to be that splendid, appealing force that receives the spontaneous response of the whole man. It has been reduced to terms of logic. Logic never yet made a whole man. Bergson has taught me much, among other things the true place of the intelligence in its relation to faith. Had it not been for my firm belief in the Incarnation—God's personal, practical experience of human life —and in the Resurrection—His, and so man's, sure victory in and by means of the darkest and most repulsive mysteries—I would never have been able to keep my footing. I cling to these towering facts as the joy and strength and beauty of life.

We have a perfect mania for explaining. Our overdeveloped habit of analysis has diseased us with self-consciousness and so with—what shall I call it?—moral and spiritual debility or even palsy. How much should thought be separated from action? We know that the movements which sustain and preserve life most commonly are where thought and action are simultaneous or one.

Brent Conference on Church Vocations for ex-Service Personnel

You will be glad to know that large-scale preparations are being made to assist chaplains in their vocational counseling. Because in the next few years many persons will retire after 20 years of military service, and because they will need to decide how best to invest the rest of their working lives, the chaplain can expect to be asked for guidance and information. Some of these persons are already interested in service in church-related activities. Others may become interested if challenged.

Now the Lilly Endowment, Inc., is making possible a conference to be sponsored jointly by The General Commission on Chaplains and Armed Forces Personnel and Yokefellow Associates, Inc., of Richmond, Indiana. It is tentatively scheduled for Jan. 23-26, 1961, at the Sheraton Park Hotel, Washington, D.C. This will be a working conference, limited to approximately 50 participants. It will draw on chaplains, retiring military personnel, the National Council of Churches, the General Commission, denominational vocational people, service organizations like the YMCA, educational groups like the American Association of Theological Schools, etc., in order to develop general information on opportunities and qualifications.

The end product of the conference will be a manual which chaplains can use as a counseling tool.

Taking its name from Bishop Charles Henry Brent, the conference will bring together two of his interests—service to American troops, and the passionate concern for peace through the harmonious work of Christian churches around the world. (Bishop Brent was the equivalent of a Chief of Chaplains in his capacity as senior headquarters chaplain of the American Expeditionary Force under General Pershing in World War I. He was also the president and guiding genius of the First World Conference on Faith and Order, in Lausanne, Switzerland, 1927.)

Do you gather my meaning? Christianity is life—spontaneous, free, virile. Too big a dose of scholasticism, ancient or modern, makes Christianity go halting. The distinguishing feature of our Lord's teaching was that He taught with authority, not as the scribes. He was full of spiritual affirmation.—Aug. 8, 1914.

I hope affairs in ——— will not give you undue trouble. Life consists chiefly in either butting into some new difficulty or being butted by it! Browning, in *Prospice,* says:

> I was ever a fighter, so—one fight more,
> The best and the last!

Our Lord's last days are a great call

to courage. To fail without failing or giving in, to suffer without being broken, to die without being killed —that was St. Paul's paradox, and it is ours. And to love to the uttermost and to the last—this is to live. —April 19, 1916.

You have had much to try you, but one learns by experience not to be overborne by happenings which are not under our control. God does undertake for us.—Aug. 8, 1916.

I am looking forward with great keenness to being with you again. Sit lightly to all troubles. Good things lie ahead.—Oct. 17, 1916.

I am delighted to know of the marks of spiritual progress which the various incidents that you give me indicate. Please tell your wife how much I appreciate the very hearty way in which she is entering into what I feel to be a pioneer undertaking. There is always some inspiration in blazing a trail.—Feb. 16, 1920.

You must stay put now until you are well. You have made a heroic trial, and you have not failed. You have persevered where other men would have been completely discouraged. As soon as you are fit, we will talk over the whole situation and see what course to pursue. . . . Do not worry: we will see that everything is cared for.—Sept. 8, 1921.

I would reiterate what I have already said in a former letter, that you should not plunge too headlong, as you are apt to do, into too many things. Go slowly for a year. You will find ample to do just to gather up the loose ends and start things on a right basis.—Oct. 26, 1921.

I am not a tremendous believer in union services. An occasional one I think is good. Both that and the interchange of pulpits seem to me at the present time sentimental, and they lead nowhere. What I am a great believer in is conference with the ministers of the different churches. Let them be frequent and serious.—Feb. 20, 1922.

There is no doubt in my mind that times come when we can do the best service by limiting our undertakings rather than by enlarging them. Extensive work that is not also intensive cannot reach very far; and when conditions are such as to endanger one's efficiency or health or both, the only thing to do is what you are doing. Later on, when one feels more fit, it will be easy enough to add to one's responsibilities. What you need is not so much physical rest as rest within. Forbid brooding thoughts.—Mar. 28, 1922.

I am sure beyond a shadow of a doubt that your safety lies in patience. More than that, it is the upbuilding of the inner world that is the key to your health and ability

to serve your fellows. . . . Sometime this fall I want you to come on and have a few days with me, so we can lay out plans for the future. In the meantime try to quicken the life of faith, which gives substance to things hoped for and tests the reality of things not seen.—Sept. 28, 1923.

One thing I would urge of you, to keep your energies within bounds. That does not mean mere external activities but your inside world. You have got to keep it at peace and at rest. . . . There is no need of loading up your time so that you are always pursued by your duties instead of pursuing them. This is of such vital importance that you cannot afford to do other than heed it. Your tendency is to spend vitality too profusely and, I am inclined to think, to spend a degree of vitality that the occasion does not demand. Your temperament is a sensitive one, and a sensitive disposition is very apt to make small things great and, as a result, indulge in wastage. Those great words of Joseph Conrad have stood to me as a beacon light through many years: "I have a positive horror of losing even for one moving moment that complete possession of myself which is the first condition of good service."—Oct. 22, 1924.

Now let me renew my caution. Do not on any account live on your nerves or outwork your strength. How vital this is you must realize. Your rather impulsive temperament and your desire to do must not be allowed to control you. Many people have to live within limitations; and if they do it, they can accomplish infinitely more than by burning their fires at full draft all the time. —Dec. 2, 1924.

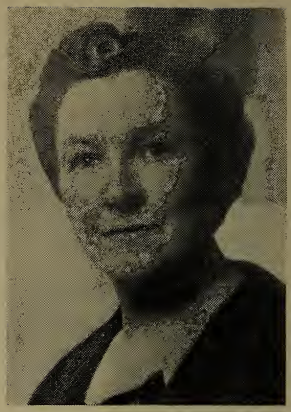
Your letter indicates that you are going too hard. Remember, it is not activity that counts but the spiritual content of the activity. No doubt you have many claims on you—well, so have I. I have found it necessary to cut many things I would like to do, some of them seemingly of obligation. . . . An hour's reasoned activity is worth a day's hectic activity.—Nov. 9, 1926.

Look for the best way and follow it even if it leaves you alone among men though with God.—Undated.

Ten Marks of an Educated Man

1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his daydreams.
5. He knows his strong point and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when to think and when to call in the experts to think for him.
8. You cannot sell him magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love of the beautiful.

—The Cathedral Chimes



DOROTHY MACLEOD

General Director, United Church Women
National Council of Churches

Program Suggestions for Women of the Chapel

IT HAS been good to hear from some of you, and to know you welcome any contribution I may be able to make in helping you work with women of the chapel. As time goes on, and as you use the suggested program material, give me your reactions. Tell me how you used it. Let me know if it is relevant to the interests of the women, and give me some idea of their more specific needs.

"Into All the World Together!" What more timely and intriguing subject could be found for our thought in the coming year? The advance news from Friendship Press speaks of this interdenominational missions theme as wide in two dimensions—geographically, for it covers the whole world; and in essence, for it expresses the nature of the ecumenical spirit: the belief that the gospel is for all men everywhere and that all Christians are a part of the mission of the church, working across denominational, racial, and national lines.

This theme is embodied in two special studies: one is *Heritage and Horizons in Home Missions;* the other is *One World, One Mission,* by W. Richey Hogg, a professor in the Perkins School of Theology at Southern Methodist University. This, as you would know, lays its stress on our opportunities through foreign, or—preferably—world, missions. A study guide is available for this.

Since the women in your chapel programs are having new and unusual experiences in living in other parts of the world, no doubt some of them are thinking anew of the place of the church in their lives, and of its

relevance to the world with its teeming millions. Through such an ecumenical study as *One World, One Mission* they can come to realize that ecumenical means the "family," the whole household of God, all peoples created by him. They can grasp something of the growing realization among Christians today that their spiritual unity is stronger than any differences that have separated them in the past. They can come to feel a sense of mission in "being the church" wherever they are. They can come to know that "Christ for the world" would mean peace for all mankind, justice and human dignity for all men and women everywhere.

A one-act play, entitled "Where the World Begins," is also available for the study theme. It shows how our attitudes and actions condition our mission overseas.

Similar materials are available for youth and children. All may be secured through the Friendship Press, 475 Riverside Drive, New York 27, N.Y., U.S.A.

CHURCH WOMEN around the world celebrated World Day of Prayer on Mar. 4, 1960. Did your Women of the Chapel observe this day? Did you know that programs are available for their use at this time?

On Feb. 17, 1961, the first Friday in Lent, we shall celebrate the 75th anniversary of this World Day of Prayer with a significant program, and with special prayer fellowships around the world. Just an alert! I shall write you further about this, and you will see much about it in the issues of *The Church Woman* from now on.

May Fellowship Day is observed each year on the first Friday in May. This is a time when we look at our own community needs.

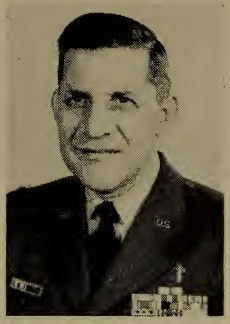
The first Friday in November marks World Community Day. This you should know about. The program is of international import. A special packet of material is provided. I shall tell you about it in the next issue of THE CHAPLAIN. I shall include, also, significant program helps for seeking to secure and maintain world peace, as provided by the Department of International Affairs of the National Council of Churches.

Meanwhile, have you read *A Theology of the Laity* by Hendrick Kraemer, formerly of the Ecumenical Institute, Chateau de Bossey, Switzerland? It is not only stimulating but almost indispensable for Christian leaders today. (Published by The Westminster Press; $3.00. Available at all denominational bookstores.)

Whenever I can be of service to you, please write to me at the following address:

Mrs. W. Murdoch MacLeod
United Church Women
National Council of Churches
475 Riverside Drive
New York 27, New York

STORIES FIT TO TELL



Selected by
A. E. K. BRENNER
Chaplain (Major) USAF
Laurence G. Hanscom Field
Bedford, Massachusetts

Goals

Two old coon hunters were swapping tall tales about their dogs.

"Why," said one of them, "I had a yaller hound once, and every time just before I went hunting I'd whittle out a board in the shape of a coon hide stretcher, just to show him the size of the one I wanted. Then I'd set it outside where he could see it.

"Well, sir, one day my wife set the ironing board outside—and that critter ain't come back yet!"

Answer to Prayer

In a small Nevada town the local parson had purchased a female parakeet, who, although she talked, refused to learn a vocabulary fitting either her gender or her new home. One day the Catholic priest dropped in for a fraternal visit, and, upon hearing the parakeet's repertoire, advised:

"I have two male birds which are well trained. One sits all day saying the "Our Father," and the other holds a rosary in his claws and says his prayers. Why don't you bring your female over and leave her a few days? Perhaps she will learn a more ladylike language."

This sounded feasible, so the pastor took his bird over to the rectory and placed her cage near that of the devout males. Whereupon the first looked up from his prayers, cocked his head to one side, and said to his friend, "You can put away your beads, Mike, this is what we have been praying for."

—From Chaplain Orvil T. Unger

Time

The last of many speakers on a full program, most of whom had spoken far too long, prefaced his talk by remarking: "As the mummy says, I am pressed for time."

Ten Commandments

A young lady was mailing the old family Bible to her brother in a distant city. The postal clerk examined the package, asking if it contained anything breakable.

"Nothing but the Ten Commandments," she responded quickly.

No Cause for Concern

A mother and a daughter were discussing a young man who had just proposed to Mary.

"You are going to accept him, aren't you?" asked the mother.

"No, I'm not," said the daughter firmly.

"But why not? John is a fine young man. He comes from a good family; he is a college graduate; he is a captain in the Air Force; he is good looking. You'll never find a better husband. Why won't you marry him?"

"Because, mother, he is an unbeliever. He doesn't believe in hell. I couldn't marry a man like that."

"Now don't worry about that, Mary," said the mother confidently. "You just go ahead and marry him, and between us we'll convince him there's a hell all right."

—From Chaplain Albert Karnell

Rich Father

A great financier, after dining out, gave the waiter a modest tip—only to be told that his son was a far more generous spender.

Whereupon the tycoon replied: "He can afford it. He has a rich father."

Cheer Up

One day as I sat musing, sad and lonely and without a friend, a voice came to me out of the gloom, saying: "Cheer up, things could be worse!"

So I cheered up, and—sure enough—things got worse!

Getting His Directions

A chaplain who was assigned to lead a discussion group started out by telling of a little boy who was trying to lead a large dog. "Where are you taking that big dog?" asked a man in passing.

"I—I don't know," said the little fellow. "I'm w-waiting to see where he w-wants to go; then I'll t-take him there."

—From Chaplain Carl W. McGeehon

Flight of Imagination

An uncle who claims to be the best shot in the world took me out hunting for the first time. Suddenly a lone pheasant flew overhead.

"Watch how the old master bags one," he said as he took careful aim and fired. But the bird flew on —unharmed.

My uncle watched in shocked silence, then lowered his gun and said: "My boy, you are witnessing a miracle. There flies a dead pheasant."

Share the Worry

A mother finally came to bed at twelve o'clock after sitting up worrying and waiting for a young son who was out on a date.

Her husband awakened and asked, "Why are you coming to bed now after sitting up half the night? The boy isn't home yet."

"I refuse to worry after midnight," she replied. "Let the girl's mother take it from there."

—From Chaplain Carl W. McGeehon

Religion That WORKS with Men in Uniform

By **FREDERICK WARD KATES**
Rector of St. Paul's Parish
Baltimore, Maryland

A Protestant Episcopal clergyman, the author served as dean of St. John's Cathedral, Spokane, Washington, before going to Baltimore, Md., in 1956. He conducted Protestant preaching missions for the Air Force at Kindley AFB, Bermuda, in 1958, and at four USAF bases in England last fall (Greenham Common, Lakenheath, Alconbury, Croughton). Last August he served as one of the four leaders for the Air Force Spiritual Life Conference at Ridgecrest, N.C.

RELIGION that "works" with men in uniform—religion that interests, intrigues and involves them, religion that wins respect and elicits commitment—is the same kind of religion that commands attention and compels allegiance from the man in a business suit. The soldier, after all, is just a citizen in military garb fulfilling a military task. Religion that "works" with him, we have found, is precisely the same kind of religion that "works" with men in any and all walks of life.

It must be, first of all, **real.** It must be "the real thing"—no watered-down, adulterated, sentimentalized imitation, caricature, or travesty of the heroic way of living all men know true Christianity is. Men in uniform are quick to recognize what sort of religion a clergyman or chaplain represents. The representative of religion among them is wasting his time if the religion he stands for is anything but real, genuine, sincere, free from hypocrisy. His effectiveness hangs on this—his sincerity. Men in uniform, as men in business suits, will

put up with many shortcomings if they sense the man of religion is sincere. The man of religion dealing with men in uniform may not have much religion; but whatever religion he has or has him (which is more important), be it little or be it much, had better be real and ringing with the clear tones of authentic, personal experience and knowledge.

It must be, secondly, **manly,** that is, "having qualities becoming to a man"—not the Tarzan-of-the-movies type of chest-thumping "he man," but a normal, intelligent man. It must be virile and appealing to the finest and highest and noblest in such a man.

Soldiers have always admired the Christ. In all times they have seen in him one who was superlatively a man and all a man. He has been to men in uniform in all times the exemplar of what a man is meant to be and with God's help can become. Soldiers have always seen in him that gallantry and quiet heroism, that discipline and dedication to duty, that loyalty and courage, the obedience and bravery, that constitute their military code. They have always seen in him not only one who "knew what was in man" but also one who was every inch magnificently a man.

The centurion of the Capernaum garrison, who came to Jesus asking that he might cure his servant who lay sick unto death and of whose faith Jesus said, "Not even in Israel have I found such faith," was but one of hosts of soldiers who have bowed in tribute to the Master of men. The officers who failed to bring Jesus to the chief priests, saying in awe and reverence, "No man ever spoke like this man"; the soldier who hoisted the wet sponge to Jesus' lips when he cried, "I thirst"; and the centurion in charge of the detail at Golgotha, who said, when all was done, "Truly this was a son of God!"—these are but some of the soldiers like Charlemagne, Richard the Lion-Hearted, Napoleon, Robert E. Lee, and John J. Pershing, who down the years have admired him who died on Calvary's tree. Soldiers were among the earliest converts in large numbers to have faith in Christ, and soldiers have always recognized in Jesus one splendidly worthy of the title "Son of God."

Religion that "works" with a man in uniform must be straightforwardly manly, not "sweet talk." It must meet a man where he is and deal with his problems as they are. It must be religion that is geared to a man, and of such validity and power that it will aid him in becoming more fully a man.

Religion that "works" with men in uniform must be **Bible-based, Bible-oriented, Bible-rooted.** It must be God-centered, not man-centered; theology, not psychology; and gladly telling of God's deeds.

Men in uniform have not much use for 20th-century America's "Christianity of Main Street," one of

the amazing phenomena of our time; but they do respond to, and recognize as authentic, the Christianity of the Bible. The Christ of the Passion and the Cross and the Emmaus Road they understand and honor, not so much "the pale mystic of the Galilean hills."

Soldiers know that "the sword of the Spirit . . . is the word of God"; and they know, as all men do, when they are hearing the word of God.

Religion that "works" with men in uniform must be **Christ-centered.** Soldiers are always saying to their chaplain, whether he hears it or not, "Sir, we wish to see Jesus." They want to hear of him who is the way to God, the truth about God, the life of God. This discovery is ever a delight to the clergyman or chaplain who has thought his sermons must be invariably theological treatises if they are to win his listeners' respectful attention.

Finally, my experience, though definitely limited, indicates that men in uniform are interested in **Christianity and not especially churchianity.**

One finds loyal, devoted Christians with thrilling frequency among men in uniform, most of them faithful, instructed, practicing churchmen. One also meets, deals with, and sometimes tangles with, almost fanatical and bigoted members of some religious body. Very often the most satisfying and fruitful encounters are with men who are not especially, who are definitely not passionately, interested in any particular church, denomination, sect, or cult. These men are apt to hold a rather dim view of the church, or organized, institutionalized, professionalized Christianity. They voice the standard complaints about the church—that it is impelled by no sense of urgency, is out of date, out of touch, ineffective, irrelevant; that instead of launching a crusade it forms another committee; etc.

This means that Christianity, not churchianity, is the order of the day for Christian clergymen and chaplains with our nation's men in uniform. However it may be—first a Christian and then a churchman, or first a churchman and then a Christian—men in uniform now outside the influence and range of the Christian church must be won to the church, for they will bring into the church the fresh new life and vigor it needs. To win these men to Christ's standard, a new Pentecost is needed. Our duty, civilian clergymen and chaplains, is to help God bring this to be. We shall hasten the coming of this new day for Christ's church by praying, "Lord, revive thy church, beginning with me."

ONE TRUTH stands firm: All that happens rests on something spiritual. If the spiritual is strong, it creates world history. If it is weak, it suffers world history.—ALBERT SCHWEITZER.

"Day of Reflection"

NO ordinary retreat is the "Day of Reflection" initiated by the Northern Area Command Chaplain Division and open to all Protestant chaplains serving in Germany. The high caliber of the leaders, the serious nature of the discussions, and the beauty of the setting give an air of intellectual excitement to these monthly sessions.

By enlisting the aid of scholars studying in Europe on Sealantic fellowships, the NACom Chaplain Division has provided outstanding leaders since the beginning of the venture last November.

Opening with the noon meal on one day and closing with the noon meal on the second, the regular schedule includes three lectures, two discussion periods, public worship, and time for personal devotions and reflection. The meetings are held in facilities made available by the German Evangelical Church in Hessen/Nassau.

Some of these "days of reflection" have been held in the Youth Center at Hoechst/Odenwald, near Darmstadt. The living quarters here consist of single rooms, simply furnished, with modern plumbing. The meals are taken in what was the dining room of a pre-Reformation Roman Catholic convent. The church, which is also available for use, was originally constructed about 1150 and has been "remodeled" three times since—the last complete remodeling having been done in 1563!

Other "days" have been held in the relatively new Evangelical Academy in Arnoldshain/Taunus, near Frankfurt. This conference center is beautifully situated in the woods of the Taunus Mountains. The American chaplains' meetings are sandwiched between some of the fullest conference schedules to be found anywhere.

At both these centers, facilities are made available at cost—something like three dollars per person!

Before leaving his post as NACom Chaplain (for reassignment to Fort Ord, Calif.), Lt. Col. Herman J. Kregel sent THE CHAPLAIN

(*Continued on page 32*)

By JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

THE CHILDREN'S SERMON

SOME months ago an article written for this column took the form of a question: "A Children's Sermon?" It caused no fluttering in the martial dovecotes, to my knowledge. If any chaplain wrote the editor, she kept me in ignorance about it. So, on the unproved assumption that you are in favor of the address to youngsters, let me think out loud with you on the topic.

Those who know me may raise at least one eyebrow at the idea of my writing on this subject. I have no children; and I have not preached, specifically, to "small fry" for years and years. I well recall a "minister's minister" in Glasgow tackling a children's sermon on the first Sunday of each month. The congregation sat spellbound at his homiletical anguish, for he knew nothing about children—he, too, was childless. There was even some debate among his members as to his ever having been a boy. Did the children understand him? *No one*, of any age or either sex, understood him. The whole performance was an enigma wrapped in a riddle hidden in a cloak of mystery—or something to that effect. When he finished, he sat down, throughout the following children's hymn mopping his brow and probably giving thanks to God that a month would go by before he had to try again. I sympathize with him. I do not understand children; I love and I fear them. The verse "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven" was a recurring puzzle to me—until this past summer. Then a former assistant—with four angelic gremlins of his own—suggested that it should be exegeted in the light of Matthew 11:12: "The kingdom of heaven suffereth violence, and the violent take it by force."

Now, if I were a boy again, what would I want to hear about in an address directed to me (age four to eleven), sitting in the family pew for the first third of the morning

service? Let us think about the children's sermon from a child's point of view—a most homiletical child.

He would want to know about God and about what God has in mind for a child in the late middle of the 20th century. That is what his parents desire to know, too. Therefore the content of the address to youngsters does not differ theologically from the content in the adult sermon, though the preacher will have to distinguish milk for babes-in-Christ from meat, solid food, for the mature. One will speak about God the Father and his unique revelation in Jesus Christ and his continuing activity through the Holy Spirit. But one will do it as Jesus did, picturesquely and practically. Barth and Tillich and Bultmann are best forgotten—especially in quotation. Holy Spirit may cause some worry, though Father and Son come easily to a child, for whom the family unit is the secure center of his existence.

We had better beware of theology in a vacuum. The Word of God has to be related to the child's world of make-believe and discovery; of gangs and heroes; of television and jet planes; of dolls and baby carriages; of speed and power; of games and sleep. The minister who can have God walk amid the scenery and the furniture of a child's world is well on the way to being listened to.

What is the sermon for the young person trying to do? It probably seeks to make him acquainted with his religious heritage, to answer his sprouting questions, and to suggest Christian religio-ethical conduct in his own milieu. Its purpose is to explain rather than to convince. There isn't much in a child's spiritual experience to revitalize and —though some of you will disagree —it is too early for his commitment. But a child loves to learn, if the learning process is made interesting.

HOW can the sermon capture his attention, granted that the content is geared to him? If three factors are kept in mind, the young listener should be all ears.

First, let the sermon be short (about eight minutes). We preachers sometimes forget that it is so much easier to talk than to listen. The span of attention, which is not so very long even in adults (and seems to be growing shorter), and the exigency of the whole service demand brevity. Therefore, the sermon should be a one-point affair: one story, one analogy, one suggestion. And, as was said above, in that one point the Word from God and the child's world are interwoven inseparably.

Second, since but one point is being made, much depends on style. "Tell me a story" is the norm here; picturesqueness is the key word. Analogies are most useful, because the learning process depends on moving from the known to the unknown.

A talk on how we should be

bicycles (the strong frame of character; plus the rubber tires of courtesy, to prevent us from being bone-shakers!) was recalled ten years later by a grown-up girl, who remarked that she never saw a bicycle without thinking of "character plus courtesy."

The use of objects can be a telling device. Dr. Coffin used to run up signal flags from a mast in the pulpit of Madison Avenue Presbyterian Church and discuss such international code calls as "I need a pilot"; "Have you any combustibles on board?; "How much water is there in the channel?" [1]

The interpretation of religious symbols has proved to be a memorable form of teaching. When the chancel was remodeled in a Durham church, a delightful and instructive series was given on the pulpit, the lectern, the Communion table, and the emblems carved in the ecclesiastical furniture. There have even been demands for a retelling of the sermons. (Greater love hath no congregation than this: that it ask its minister to repeat a sermon!)

The vocabulary is of the audio-visual type; the child sees and tastes —maybe even smells—what is being said.

Words are defined. There's no harm (and much blessing) to that. Children are unusually willing to learn something new.

The Bible stories will be listened to if they are within the interest range of the listeners: boys and girls of the Bible; children's games; life in Palestine.

If I had a pulpit in a football town, I would preach—I think—a fall series on "An All-Hebrew Eleven to Play in the Milk-and-Honey Bowl at Armageddon." What Old Testament searching there would be to find guards and tackles, quarterbacks and ends, coaches and cheerleaders! Where would you play Jacob, Joshua, David, and Saul? Would Moses be the coach and Noah a water boy? [2]

Let me enter two caveats at this point. Unless one is extremely dexterous on his homiletical feet, let him beware of the rhetorical question. It is invaluable in preaching to adults; it lassoes them into attention. But it can be devastating, sermon-wrecking, ministerially obliterating, if a child decides to answer. Let the minister beware, too, of the sensational object lesson, like squeezing a toothpaste tube on the edge of the pulpit and then trying to put the paste back into the container. The children will go home and try it, and your telephone will be kept ringing by amused or

[1] See Henry Sloane Coffin, *The Public Worship of God* (Philadelphia: The Westminster Press, 1946), Chapter IX. This is the finest single chapter I have read on the sermon for children.

[2] I tried this once in a college Bible examination. The class enjoyed it, while alumni letters to the president were equally divided on whether or not the device was blasphemous. I promised, from then on, to be as dull as the typical professor.

annoyed or irate parents. Let your moderation be known to all men—especially to children.

Third, what about delivery? The children's sermon should be preached without manuscript or with but a minimum of notes. It is immaterial whether one stays in the pulpit or speaks at the nave level, provided contact is made. But if the children are scattered throughout the church rather than regimented in the front pews, then it is probably wiser to stay in the pulpit so that everyone may see and hear. Face-to-face is a must in this kind of address.

Recently I read that the children's sermon is "an effective way of getting some things across to the adults by indirection which they would be less likely to accept in the direct approach of the [adult] sermon." That is true; but the children's address should not be planned for that purpose. To do so is to cheat in public. Moreover, the child will spot it, and the minister's stock will fall to zero. Nevertheless, it is wise for a minister to ask himself why adults enjoy the children's sermon, commenting on it afterwards with favor while ignoring the major effort. Is it the simplicity, the one point, the lively style, the eye-to-eye contact? The matter is worth a second, and even a third, thought.

A sailor aboard the USS *Henrico* (APA-45), Albert Winters, asked to be baptized, expressing a Lutheran preferance. His Presbyterian chaplain, LCDR T. David Parham, Jr., gave him preliminary instruction and, upon landing at Kobe, Japan, got him a Lutheran catechism which was a translation of the Japanese catechism. Rev. John H. Svenson, of the Norwegian Seaman's Church in Kobe, gave further instruction and baptized Seaman Winters after translating the Norwegian order of service into English for the occasion. The young lady here is Mrs. Svenson.

By STEPHEN OWEN TUDOR
Minister, Moriah Presbyterian Church
Caernarvon, Wales

A Call from the Future

By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.—HEBREWS 11:28.

IN THE Talmud a Jewish rabbi wrote: "The world is poised on the breath of school children." The ancient and immortal story of the flight from Egypt describes the divine protection given to the Hebrew first-born destined to become the agents of God's revelation, but relates the destruction of the Egyptian first-born, whose fathers were obstructing that same revelation. We are living in an age in which such a distinction cannot be related to God's purpose and character. Therefore we are concerned with the protection of all the first-born, and all the born children of all nations. Our paramount care and prayer must be constantly for them, that the Destroyer may not touch them.

The other day, as I looked into the eyes of my first grandson, in baptizing him into the Christian church, while he coolly wiped the water from his brow (it may be as a protest against infant baptism), my heart was filled with a sense of immense responsibility and very deep humility. Here was another entirely new creation; another living, active personality claiming the right and privilege of life; claiming a Christian and civilized life; demanding all that I have enjoyed but only partially exercised. Ibsen's rising generation knocking at our doors can assume many forms. It may be that the most tender and poignant form is that which speaks to our consciences in the pulsating energy of babes and sucklings.

Therefore I regard the purpose of this service on Remembrance Sunday, reaching many listeners who remember dear sons and daughters who died for us, as a call from the future as well as a memory from the past.

We are, of course, deeply conscious of our duty to remember our deliverances in the past. We may respect the opinion of those who say that Remembrance Sunday should now be abolished. It is said

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This address was given over BBC on the Sunday before what the British call Remembrance Day (our Armistice or Veterans Day) last fall. . . . The author fought as a soldier in France in World War I and served as the senior chaplain from Wales in World War II.

For Independence Day, Veterans Day, Memorial Day, or any occasion of national remembrance—here is a distinctively Christian message, with a fresh approach, worth filing and adapting to your needs

that we have left behind the parading and pomp of marching armies as relics of medieval barbarism. It is cruel to open the wounds of those who have suffered, and sinful to stir enthusiasm in the breasts of youth for the deeds and valor of war. It is claimed that the nuclear age has exploded the myth of glory that once clung to the military life. We respect the views of those who say all this, and admit that they may be right in the eyes of our grandchildren.

At the same time let us acknowledge that this desire not to forget the sacrifices incurred in the great crises of humanity in past ages is very deeply embedded in our nature.

About twenty miles from here, in a quiet, beautiful glade, far from the noise of traffic, there is a large memorial stone. It was raised to mark the spot where a boy of fourteen was killed by lightning over eighty years ago. That boy might have made his mark in the world, as his two brothers did; but he passed on. The stone remains to remind the inhabitants of that peaceful countryside that tragedy and sorrow invade every corner of our little world.

Every village in Britain has its Roll of Honor, and beneath each roll the words "Their name liveth for evermore." These words express the irrepressible emotion of our hearts as we pause to remember these wonderful comrades of ours who fell by our sides in the First or Second World War.

The ranks of those who were present at the front in the first Armistice, in 1918, are now growing thinner, but none of us who were there can fail to pay homage to some of the best and noblest men who ever faced danger and death for objects greater than life itself. Civilized men must always feel a debt of gratitude for the supreme sacrifice made for them. We shudder to think of our fate in these islands, and of the extinction of civilized life under Hitler throughout the whole world, forcibly demonstrated by the slaughter of six million innocent Jews, if our young men had not obeyed the call of duty and conscience. Therefore let us remember those who paid to the uttermost for our security, and let us think of them with reverence and humility.

In doing this we are in good company. By faith Moses "kept the Passover and sprinkled the blood." The tragedy of the Egyptian firstborn has passed, but the Passover remains. It will always remain as one of the most fruitful and significant avenues of blessing in the

world. It is forever the greatest event in the life of the greatest nation. This historic feast that is so potent in the Jewish religion is connected indissolubly with an adventure and a deliverance in the past, and rests on an obedience to remember.

The same principle holds true in a different and deeper sense of our greatest Christian event, our Lord's sacrifice on Calvary. "This do in remembrance of me." There is far more in the celebration of the sacrament of the Lord's Supper than remembrance, for we have the spiritual presence of Christ with us in love and faith; but the initial act of remembrance is a condition of entering into the deeper experiences of our communion with him.

The truth exemplified for us in the two most important rites in our religious history is by no means confined to these two rites. It may be seen "writ large" over the whole history of civilization. Our remembrance of past deliverances is our anchorage for dutiful response and loyal service in our stupendous tasks today. Never was so much demanded of men to think clearly and to act nobly, especially toward the undernourished and underdeveloped peoples. This is our opportunity to remove the causes of anger and resentment. How can we relax and enjoy unhealthy prosperity while there are millions of homeless refugees, and many millions more living under the bread line in this same world with us? Let us abolish forever the threat and danger of war; and let us learn that the way to do so is the way of self-sacrifice and undiminished service for those who need our Christian help. Just as our brethren whom we remember this day *died* for others, let us, in their spirit, and in following their example, *live* for others. Sometimes it may be more difficult to live than to die. We can only truly live for others as we live for God and his kingdom.

AS WE ponder again over our tasks today, there rises before us a vision far grander than our present condition. Beyond our thoughts about our own security, and beyond our debt of gratitude for the deeds of the past, stretches our concern for the glorious generations of the future.

It is with infinite tenderness that we look into their eyes. We can only dimly realize the extent of the demands they are now making, unconsciously, upon us. If we have failed our own generation, let us redeem our errors and save theirs.

Let us strive to ensure that the air they breathe, physically, and the water they drink from the lovely lakes and rivers of our mountains, are not polluted and poisoned for them through radioactive fall-out, shed over the face of the earth by hysterical forces which must be restrained and civilized if our children are to survive.

Let us also remove the sinister dangers in their moral environment and protect them against all the

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Also, if you will provide a self-addressed prepaid envelope, we will send you, with our compliments, the following helps:

1. HOW-TO pamphlets by Dr. Foreman, including *How to Get More Out of Reading the Bible, How to Get More Out of Prayer, How to Listen to a Sermon,* etc. (Many thousands of these have been distributed by chaplains in the Far East.)
2. YOUTH, SCIENCE AND FAITH, a pamphlet by Dr. S. S. Negus.
3. RACIAL SEGREGATION IN THE CHURCH, by former Chaplain Ben L. Rose.

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godless and evil habits of our own contemporaries.

Let us safeguard the very conditions of life itself in its fullest and noblest forms. By our good will and piety let us provide the spiritual ideals and the Christian example which will help them to realize God's destiny for them.

Let us remember that "the world is poised on the breath of school children."

REVIEWS

Communist China and Asia: Challenge to American Policy by A. Doak Barnett. Harper & Brothers, for the Council on Foreign Relations, 1960. 575 pp. $6.95.

This book marks a high point in objective, thoroughgoing, scholarly treatment of its subject. For a long time to come, nobody writing on China and the issues it poses can afford to by-pass it. Here is spread before the reader a wealth of detailed information on every aspect of the present situation in China and in that country's relations with the rest of the world.

In unhurried succession the author discusses Communist China as a totalitarian political power, its economic development, the roots of Mao's strategy, the country's evolving tactics in foreign policy, its military strength, and the balance of power and communist subversion in the political struggle. He next describes with clarity and care the part played by overseas Chinese and the influence of trade, foreign aid, and economic competition in the relations of the People's Government with its neighbors in that part of the world: Japan, Korea, South and Southeast Asia. The Sino-Soviet alliance on the one hand and the problems posed by Taiwan and the Nationalist regime on the other are then examined.

Finally, after this quiet, factual, and unbiased handling of all the data which he has gathered with almost infinite patience and resourcefulness, the author does not hesitate to come out in the last three chapters with a number of clear-cut suggestions as to how this country should revise its "posture" toward a nation and people with whom—unless we elect to destroy each other—we shall have to live for a long time to come.

It may be that to others, as to this reviewer, Mr. Barnett's conclusions will come as a bit of a surprise. He is no special pleader. As I read steadily through the chapters that comprise four-fifths of the book I wondered, despite the subtitle, if in the light of the evidence piling up of our opponent's growing might and intransigence the author could well support any other position than that we should sit tight, trust to the eventual, if long deferred, vindication of our stoutly maintained policies and, rather wistfully, hope for the dawn of a brighter tomorrow.

This Mr. Barnett is not content to do. All through the book there is a great deal of "yet on the other hand" as he tries to see both sides—all sides—of what he can discover or surmise in regard to China's development during the past decade. Confessedly this is a development in which we can be sure there is much more of both success and failure than meets the eye. Yet when he comes to his conclusion the trumpet gives forth no uncertain sound. To me he was all the more persuasive because he had been so

painstaking in presenting evidence both pro and con the position at which he arrives.

Mr. Barnett believes we must move toward recognition. This we must do if we are not to continue a steady retreat with diminishing influence and effectiveness vis-à-vis both China and the rest of the world, whether one is thinking of our avowed or tacit allies in the cold war, our determined antagonists, or the "unaligned nations," as he prefers with reason to call the neutral countries. One cannot hope to do justice to the argument by which the author arrives at this conclusion without an exposition far exceeding the bounds of any review.

The author is fully aware of all the lions in the way. He describes them, it seemed to this reviewer, fully and fairly. This is said against the background of a conviction, shared by many, that almost everything China has done during the past year and more—since the National Council of Churches' Fifth World Order Study Conference in November 1958, shall we say, for the sake of a date related to the chief question at issue—has put her farther and farther into the international doghouse and raised even higher obstacles to her acceptance as an admissible partner by either our country or the United Nations. China will not soon become a welcome or helpful partner; Mr. Barnett is under no illusions at this point. Yet on balance, and applying the criteria of realistic political appraisal rather than purely moralistic idealism, he is sure the path we should follow is clear.

The path he advocates is, he confesses, "untested and untried." It is to move toward a viable relationship with "Two Chinas"—both the People's Government on the Mainland and the Nationalist regime in Taiwan. That there are violent objections to this proposal is as well known to him, I suspect, as to any member of The Committee of One Million Against the Admission of Communist China to the United Nations. That there are enormous difficulties in the way of success is also quite clear. The proposal has never found acceptance in Washington, though it may be surmised that State Department policy makers have given more thought to the idea than they have been willing to admit. Nor can anything but violent opposition be expected—for a long time—from Taiwan. And the People's Government can checkmate indefinitely any move in this direction by proud and adamantine refusal even to discuss it.

Nevertheless the alternatives as Mr. Barnett outlines them, are hopelessly sterile. These are: (1) "full accommodation" to Communist China, which would abandon Taiwan and encourage China to challenge openly and militantly the entire American and noncommunist position in Asia; (2) a "liberation policy" requiring all-out pressure against the Peking regime which, if it didn't soon result in a major war involving the Soviet Union, would stimulate "severe repressive measures at home and the pursuit of more aggressive policies abroad" on the part of the People's Government; or (3) "limited pressure and diplomatic isolation." Since this last is the policy at present being followed, the author gives more attention to its weakness.

This policy does little or nothing to lessen military tension in Asia; it lacks broad international support, and in fact has already created significant-

ly divisive strains between us and other noncommunist nations; it will be "subject to steady erosion" as other nations decline to follow our lead and move toward a willingness to give recognition to China that will leave us increasingly isolated and eventually result at the UN in defeat that will be seriously inimical to our prestige and influence; and its inflexibility provides little room for such adjustment, adaptation, and maneuver as is essential if we are "to cope successfully with opponents as agile as the Chinese Communists."

Hence Mr. Barnett feels strongly that, while a "Two China" policy cannot hope for early acceptance, the mere altering by our government of "its basic posture" and the taking of several preliminary steps will result in positive gains in the direction of the desired goal. Such steps would include permission for unofficial contacts with Communist China and the gradual relaxation of some of the present restrictions on trade, disassociation from the defense of the offshore islands on the one hand and persuasion of some of our allies to share the defense of Taiwan on the other; and steady pressure upon our friends in the UN to oppose China's admission *except* as that country "purges itself of aggression in Korea" by meeting certain requirements to be determined by the UN.

A little more flexibility in the way of greater deference to the attitudes and opinions of other nations will almost certainly lead to greater willingness on their part to co-operate for common ends. It will also help mightily to refute Mao Tse-tung's proud assertion that "the East wind prevails over the West wind."

To a good many people who have known Mr. Barnett, he has had for some time the dimensions of a real authority on China. From now on there can be no doubt on this point. He acquires this status against a background highly favorable to it. Born in China of distinguished missionary parentage, he was educated at Yale, has served in the United States Marine Corps and the State Department, has written much on China and is now on the staff of the Ford Foundation.

—Earle H. Ballou, Special Associate, Department of International Affairs, National Council of Churches.

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The Layman's Bible Commentary; 25 vols.; ed. Balmer H. Kelly. John Knox 1959—. $2.00 ea.; four or more, $1.75.

Edited by the professor of biblical theology at Union Seminary, Richmond, Va. (Presbyterian) and produced by scholars from a number of denominations and schools, this promises to be the best set of low-cost and easily understood commentaries for the average evangelical layman and Bible student. All that is immediately necessary to use the books is a Bible —the editors have wisely saved space (and money) by not filling a large part of each page with biblical text, rightly presuming that anyone inclined to use these books will already be in possession of The Book.

The first five volumes appeared last fall, and the balance is scheduled at the rate of four volumes per year in each succeeding October until the set is complete.

The unifying faith of the editor and

various commentators is that in the Bible there is essentially one Word, one message of salvation, one gospel. If there is, as many believe, a revival of interest in the study of the Bible (coupled with too great a degree of biblical illiteracy on the part of the average layman), these books should go far toward dispelling the confusion and misunderstanding that might otherwise deter many modern readers of the Eternal Word.

Volumes available so far are:

Volume I, *Introduction to the Bible,* consisting of five excellent and understandable general articles on "What Is the Bible?" by Kenneth J. Foreman; "The History of the People of God" by Kelly; "The Message of the Bible" by A. B. Rhodes; "How We Got the Bible" by Bruce M. Metzger; and "How to Study the Bible" by Donald G. Miller.

Volume 2, *Genesis,* by Charles T. Fritsch.

Volume 14, *Hosea, Joel, Amos, Obadiah, Jonah,* by Jacob M. Myers.

Volume 18, *Luke,* by Donald G. Miller.

Volume 22, *Galatians, Ephesians, Philippians, Colossians,* by Archibald M. Hunter.

Any high-school graduate, or equivalent, should be able to profit by and understand without difficulty the discussions in these commentaries if the copies of the first packet are typical of the forthcoming set. The complete set should make an excellent addition to the reference material in every chapel library. Detailed enough to be helpful, these volumes also whet the appetite for further detailed and comparative study of God's Holy Word.

—Herman J. Kregel, *Chaplain (Lt.Col.),* U.S. Army

The Lifetime Reading Plan by Clifton Fadiman. World 1960. 318 pp. $3.75.

In every way this book is a bargain. Possessing high quality in itself—in writing that is clear as a bell, and in all externals of format and binding—it still points beyond itself to 100 of the greatest writings of Western civilization. And all for little more than a cent a word!—a price rarely found except for paperbacks today.

The body of the book consists of 100 little prefaces "to seduce you into reading the books discussed." These invitations to learning are deceptively simple and beautifully readable; yet they are distillations of wisdom from Mr. Fadiman's long experience as teacher and writer, critic and publisher.

The extensive Bibliography is a most useful buying guide to each of the titles discussed, giving publisher and price of the best editions arranged from the most to the least costly (including paperbacks). And a section called Suggestions for Further Reading lists biographies of the authors mentioned, critical books of essays about them, and related reading.

Whether for your own continuing education or that of service people, here is a "reading plan" that is pleasant, workable—and good for a lifetime! —J. A. L.

The Navy Blue Book by Tom Compere. Military Publishing Institute, Inc., 1960. 130 pp. $1.50.

This publication has a special appeal to naval personnel interested in an informative and interesting story of the United States Navy against the background of the present-day threat to the Free World.

The stories contained in the book are accurate and most colorfully presented. Thirty-two pages of the book contain excellent pictures showing the Navy in action. A large section is titled "Navy Facts." This is a most comprehensive and condensed collection of data and information of interest to any reader who is interested in the U.S. Navy. —G. W.

Addresses of publishers whose books are reviewed above

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

JOHN KNOX PRESS, Box 1176, Richmond 9, Va.

MILITARY PUBLISHING INSTITUTE, INC., 55 W. 42nd St., New York 36, N.Y.

THE WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland 2, Ohio

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"Day of Reflection"

(*Continued from page 19*)

the following list of leaders from the first Day of Reflection to the present:

9-10 November 1959—Dr. Howard Clark Kee, professor of New Testament at Drew Theological Seminary, Madison, N.J., who has been spending the year at Marburg University. Dr. Kee is the author of a number of books and co-author of *Understanding the New Testament*, a recent Religious Book Club best seller.

10-11 December 1959—Dr. James M. Robinson, associate professor of theology and New Testament, Southern California School of Religion, who has spent the year at the University of Heidelberg. His *A New Quest for the Historical Jesus* is one of the most influential books of recent years.

7-8 January 1960—Dr. Charles Carlson, professor of New Testament at Dubuque (Iowa) Seminary, who has spent the year at Tuebingen University.

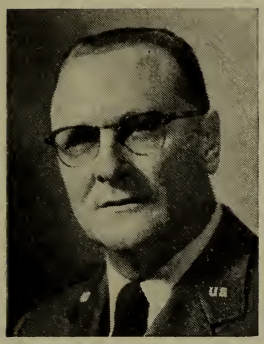
17-18 February 1960—Dr. Davis McCaughey, president and professor of New Testament at Ormond College, Melbourne, Australia.

21-22 March 1960—Dr. Fred Klooster, associate professor of systematic theology, Calvin Theological Seminary, Grand Rapids, Mich.

28-29 April 1960—Dr. Fred C. Schilling, professor of systematic theology, Boston University School of Theology.

16-17 May 1960—Dr. Robert H. Boyd, professor of Old Testament, Luther Theological Seminary, St. Paul, Minn.

CHAPLAINS' QUERIES



A Chaplain-to-Chaplain Department conducted by
GLENN J. WITHERSPOON

QUERY: *What, in your opinion, is the greatest hazard a chaplain must surmount in order to maintain an effective ministry in the military?*

IN THE military chaplaincy one becomes accustomed to meeting hazards. Chaplains unhesitatingly accompany their units into combat. They stand side by side with their shipmates in times of enemy attack. They share the tensions of pre-mission briefings and by their faith and prayers generate courage and confidence.

Military chaplains generally perform their most effective ministry in the face of physical danger. The real testing comes when one is confronted by the hazards of ambition for personal advancement. It is not easy to resist the temptation to be popular with the command in order to secure praise, position, and possible promotion. It is not easy to maintain one's sense of values.

Generally, so far as doing an assigned job is concerned, individual chaplains sincerely believe that they possess capabilities equal or superior to those of any other chaplain. When another is promoted, or given a better assignment, it is difficult not to blame others for the action. The real hazard, in permitting such an attitude to consume one's energies and feelings, is that one becomes bitter, self-indulgent, and critical. Self-interest takes the place of sacrificial service. Concern for self replaces servitude to Christ.

The desire for promotion is certainly not bad in itself. Promotion usually results in a position advancement, which can provide greater opportunities for service in the military. The hazard to one's effective ministry is the use of the promotion, or permitting the results of non-promotion, to lessen one's consecration to the high purpose of his calling as a Christian minister.

A currently retired chaplain advised young clergymen entering the military chaplaincy that the greatest hazard to an effective ministry was to lose sight of the will of God for their lives.

NEWS ROUNDUP

CHAPLAINS

A Southern Baptist chaplain, Lt. Gene B. **Andress,** USN, recently reported to Davisville, R.I., for cold-weather indoctrination in preparation for wintering over in Antarctica during "Deep Freeze 61." He will relieve LCDR Edwin R. **Weidler,** an E and R chaplain.

RADM George A. **Rosso,** Navy Chief of Chaplains, after spending the Easter season with our Sixth Fleet in the Mediterranean, went on to London for the NATO Naval Chaplains Conference April 23-29.

The General Commission on Chaplains and Armed Forces Personnel is sponsoring two more chaplain retreats, to be held June 6-9 at Ridgecrest, N.C., and Lindenwood College, St. Charles, Mo. Speakers at Ridgecrest: Fred **Buschmeyer** (Cong.), John Newton **Thomas** (Pres., US), and R. Beverly **Watkins** (Meth.). At Lindenwood: G. Curtis **Jones** (Disc.), Henry **Stob** (Christian Reformed), and W. Sherman **Skinner** (Un. Pres., USA).

Col. Edwin L. **Kirtley** has advised us of his transfer to HQ Eighth U.S. Army in the Pacific.

The head of the very effective U.S. Army Chaplain Board, Col. John F. **Gaertner,** is departing for his new supervisory position as staff chaplain of the U.S. Army, Hawaii.

Col. Charles I. **Carpenter,** senior Protestant chaplain for the Air Force Academy, has developed a program of week-end off-base spiritual retreats for Protestant cadets. Dr. Marion J. **Creeger** served as a guest speaker on the first retreat program.

During March 1960 Chaplain Glenn **Witherspoon** visited the following installations on behalf of the General Commission: HQ First U.S. Army, where Col. Charles E. **McGee** is army Chaplain; HQ Third Naval District, where Capt. Harry C. **Wood** is the district chaplain; and HQ Continental Air Command, where Col. Eugene J. **Graebner** is the command chaplain.

Col. John P. **Fellows** recently departed for HQ Military Air Transport Service to become supervisory chaplain for the Pacific Air Force in Hawaii.

The Chief of Air Force Chaplains Office has announced the addition of Chaplain (Lt. Col.) Martin B. **Molloy** to the staff.

Col. Ottomar H. **Tietjen,** recently with the Office of the Chief of Army Chaplains, is now supervisory chaplain of the Seventh U.S. Army in Europe.

After serving for many years as the staff chaplain of HQ Field Command, composed of Army, Navy, and Air Force elements, Lt. Col. Samuel O. **Morreale** has assumed the supervisory position for the U.S. Army Element, Defense Command/MAAG on Formosa.

A Kwanzai cherry tree, the gift of International Christian University in Japan, is planted on the grounds of the Hilltop Chapel at the U.S. Army Training Center, Armor, Fort Knox, Ky. The tree is an expression of appreciation for financial support given to the university by Protestant men of the Training Center. Since June 1957 the Hilltop Chapel has contributed more than $1,000 to ICU, and this tree is the second of three now received by the Fort Knox center. Participating in the ceremony are Maj. Gen. Paul A. Disney, commanding general of the post, with the shovel; Lt. Col. Mert M. Lampson, staff chaplain, next to the tree; and Chaplains Johnson, Spence, and Palmer with their assistants.

Col. William F. **Taylor,** Jr., who was recently reassigned from Westover AFB, Mass., is now settled in the London area as staff chaplain of the Third Air Force.

A most successful one-day spiritual retreat for Protestant chaplains was conducted at the Fort Slocum Chapel recently. The program was under the direction of Chaplain (Col.) Wayne L. **Hunter,** who is presently commandant of the Army Chaplain School.

Walther A. **Huchthausen,** Lutheran (Mo. Syn.) chaplain in the Office of the Chief of Army Chaplains, has been promoted to full colonel.

Lt. Col. Herman J. **Kregel** reported last month to Fort Ord, Calif., from Germany, where he was command chaplain of the Northern Area Command, U.S. Army, Europe. He and his

LCDR T. David Parham, Jr.—outstanding United Presbyterian, USA, chaplain—is seen in the pulpit of Christ Church (Church of England), Bangkok, Thailand. He was invited to preach here one Sunday morning when on his former assignment with COMPHIBRON ONE. The choir from the flagship, USS *Henrico* (APA-45), went with him. . . . Chaplain Parham reported Mar. 1 to the U.S. Marine Corps Recruit Depot, San Diego, Calif.

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wife were most welcome visitors at the Commission when stopping en route in Washington. . . . Chaplain Kregel brought news that Miss Nancy **Matthias,** former assistant director of religious education for the Synod of Virginia (Pres., US), has reported for duty as director of religious education for the Northern Area Command in Germany. As a Department of the Army Civilian, she will serve under the direct supervision of the command chaplain. A number of DRE's serve at local-chapel levels in Germany, but this is the first time one has been engaged at the higher headquarters as an adviser and helper for the chapels unable to finance their own directors.

Other recent visitors at the Commission were Maj. and Mrs. Carl T. **Schmidt.** Chaplain Schmidt is staff chaplain for the USAF ROTC program.

Col. George S. **Wilson,** staff chaplain, SAC, sends word of a new, 300-seat chapel at Offutt AFB, Omaha, Neb. This is the first chapel in the Air Force to have memorial windows throughout the entire religious facility. These beautiful windows, given by various SAC units, are memorials to their units.

Missilemen of the Dixon-Rio Vista NIKE site, 1st Missile Battalion, 61st Artillery, now have a miniature chapel where none existed before. Pooling their efforts on off-duty time, these soldiers designed, built, and decorated a 35-seat chapel in part of a barracks building which serves as their study hall. Dedication ceremonies, held during the annual USARADCOM Training Conference for regional chaplains, were attended by USARADCOM Staff Chaplain (Col.) Carl F. **Gunther** and the following regional chaplains: Newell E. **Taylor,** Dudley Q. **Boyd,** William E. **Calbert,** Edward H. **Carson,** Harold A. **Clarke,** John A. **Dick,** Sterling L. **Long,** Harold J. **Paul,** and Seth A. **Wood.** Chaplain (Lt. Col.) Warren **Ferguson** represented nearby Hamilton AFB.

What has been called a "miracle at Pearl Harbor" is the transformation of an "elephant" quonset that has served as chapel for the Pearl Harbor Naval Base, Hawaii. What was a mournful, poorly attended relic of World War II is now so attractive that people say, "I didn't believe it was possible!" Credit for this miracle belongs to Capt. James H. **Davis,** USN, who is commanding officer of the U.S. Naval Station, Pearl Harbor. Capt. Davis, along with his wife and his mother-in-law, who now serves as organist at the restored chapel, is a loyal member of the Metropolitan Memorial Methodist Church in Washington, D.C.

Commendation medals have been awarded recently to the following Air Force chaplains: Eugene A. **Blitch,** Ormonde S. **Brown,** John **Denehy,** Edward C. **Johnson,** Willis M. **Lewis,** Clyde M. **Martin,** Martin B. **Molloy,** Ivan L. **Paulk,** Joel E. **Ross,** Victor H. **Schroeder,** Robert W. **Tindall,** and Sidney **Turner.**

After a hazardous tour of duty at radar sites in the Aleutians, Methodist Chaplain (Capt.) Donal **Squires,** USAF, recently reported at the Washington National Airport for duty with the 1254th Air Transportation Group, MATS.

A George Washington Honor Medal and $100 for a winning sermon recently went to Air Force Chaplain (Maj.) Luther D. **Fletcher,** of Maxwell AFB, Ala., and another $100 to Army Chaplain (Capt.) Wallace J. **Bennett,** of Fort Hood, Killeen, Tex.

The "Air Force Chapel of the Air" celebrated its fourth anniversary on Palm Sunday. "Permanent minister" for the past year has been Maj. Carl W. **McGeehon,** assigned to the Professional Division of the Office Chief of Air Force Chaplains.

The new chaplain-general of Protestant chaplain services in Canada's armed forces is the Rev. Dr. Frank K. **MacLean.**

Vernon M. **Goodhand,** who retired last year after service first as an Army chaplain, then as an Air Force chaplain, was recently installed as pastor of the North Chevy Chase Christian Church (Disc.), Md.

Capt. Joshua **Goldberg,** USN, well-known Jewish chaplain who retired last year, is now assistant to the president of Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio.

Chaplain (Col.) Silas A. **Meckel,** who served as director of the Chaplain Course at Lackland AFB, Tex., from 1955 until he retired from active duty last year, is remaining at Lackland as a civilian instructor, teaching English to foreign students.

Lt. Col. Ferdinand E. **Evans,** a monsignor in the Catholic Church and former USAREUR deputy chaplain, has gone to Stuttgart, Germany, as senior Catholic Chaplain at HQ VII Corps.

1st Lt. Charles M. **Johnson** recently succeeded Capt. John E. **Reed** as assistant post chaplain at Fort Monroe, Va., where Lt. Col. William C. **Taggart,** Jr., is the post chaplain. Chaplain Reed has left for Korea.

Bob Radcliffe, 16-year-old son of

Official U.S. Marine Corps Photo

Heavy adobe arches, bleached by the afternoon sun, form a pleasing entranceway to the Ranch House Chapel, located on the grounds of Camp Pendleton Marine Base, Calif. It was President Franklin D. Roosevelt who first suggested that the romantic flavor of Rancho Santa Margarita y las Flores should be preserved. This was acted upon by the marines, and in the process of restoring Spanish Colonial architecture at the center of this once-flourishing ranch, the chapel came into being. Portions of the building date from 1810. Some of its furnishings belong to earlier centuries.

(See window on opposite page.)

LCDR Robert W. **Radcliffe,** Methodist Navy chaplain stationed at Bremerhaven, Germany, was recently elected to the second-highest position in the City Student Council. He is said to be the only American now attending a Bremerhaven *Gymnasium.*

Lutheran Chaplain (Capt.) Carlton M. **Mall,** USA, has great reason to be proud of his wife. According to the *Jayhawk* (VII Corps weekly published in Stuttgart, Germany), "being a mother, wife, author, journalist, and assistant to her husband is all in a day's work for Mrs. E. Jane Mall." Her first novel, *Kitty My Rib,* a story about Martin Luther's wife, sold over 4,000 copies in the first 20 days after publication. She has a second book at the publishers now and is currently working on a third. . . . The Malls have four children, all of them adopted. The eldest is a 10-year-old Japanese-American girl; the others are of German birth. . . . Besides writing books and taking care of children, Mrs. Mall writes for, or edits herself,

three other publications, one being the SACOM Protestant Women of the Chapel *Newsletter.*

From the *Protestant Voice,* Elmendorf AFB, Alaska, comes news of a preaching mission led by USARAL Staff Chaplain Robert M. **Homiston,** two pastors in Anchorage, and the president of Jackson Junior College, Sitka. . . . The Couples Club at Elmendorf was recently addressed by the dean of Alaska Methodist University, Dr. Herbert **Heller,** who was introduced by Staff Chaplain Elmer I. **Carriker,** U.S. Air Force, Alaska. . . . Last year this club served a USO dinner, collected eyeglasses for a local clinic, repaired cabins at King's Lake and helped prepare the camp there, assisted needy families at Christmas, and contributed $280.59 to mission work at Anaktubik Pass. . . . Projects accepted for 1960 include a scholarship fund for any military dependent who plans to study for a career in religious work, a program of visitation at the Woodhaven Rest Home in Anchorage, and assistance to new churches in the area as well as to the base chapel program.

CDR K. I. **Meier** and LCDR R. W. **Odell,** Protestant chaplains at the U.S. Naval Hospital, Portsmouth, Va., took advantage of the United Preaching Mission of Norfolk and Portsmouth to secure five outstanding churchmen as visiting preachers at the hospital's daily noontime services. During the week of Feb. 22-26 this year, the patients, staff, and civil-service workers had the privilege of hearing Dr. Robert **Boyd,** professor of Bible at the Presbyterian School of Christian Education, Richmond, Va.; Dr. Herbert **Gezork,** president of Andover Newton Theological School, Newton Centre, Mass.; Dr. Ernest **Campbell,** pastor of the First Presbyterian Church New York, Pa.; Dr. Howard **Short,** editor of the *Christian;* and Dr. Harry **Denman,** executive secretary of the Board of Evangelism of the Methodist Church.

Official U.S. Marine Corps Photo

The beautiful Santa Margarita window radiates Old World color into the adobe interior of Camp Pendleton's Ranch House Chapel. (See chapel entrance on opposite page.) The window is one of seven given as memorials. All are replicas of famous cathedral windows and are made of Canterbury glass.

The 4,200 occupants (all enlisted men and their families) of the Navy's

Benmoreell Housing Area, Norfolk, Va., have a more effective religious and recreational program this year as a result of acquiring a newly remodeled Sunday school and community center. In addition to housing the Sunday school and chapel-sponsored activities, the building is a civic center for arts and crafts, a Scouting program, wives' clubs, school committees, etc. . . . When the center was dedicated in January, Capt. Roy **Bishop,** Fifth Naval District chaplain, presented an Appreciation Certificate to HMC Russell **Rucks** and his wife for their long, faithful support of the chapel program and their participation in community affairs. The Housing Area chaplain is Lt. C. W. **Solomon,** of the EUB Church.

PERSONALITIES

Otto **Dibelius,** courageous bishop of Berlin and Brandenburg, who was 80 years old May 15, has announced that he will retire as chairman of the Evangelical Church in Germany when, at the end of 1961, he completes his term as one of six presidents of the World Council of Churches.

James E. **Wagner,** president of the Evangelical and Reformed Church and co-president of the United Church of Christ is the new chairman of the North American Area of the World Alliance of Reformed and Presbyterian Churches. . . . Allen O. **Miller,** professor of systematic theology at Eden Theological Seminary, Webster Groves, Mo., and member of the Editorial Advisory Council of THE CHAPLAIN, has been chosen to head the important theological committee of the North American Area.

Billy **Graham** will hold an evangelistic crusade in Washington, D.C., June 19-26, with rallies at Griffith Stadium. He plans to conduct rallies in Switzerland Aug. 24-Sept. 4, and to spend most of September in Germany.

Mildred McAfee **Horton,** wife of Douglas Horton, former dean of Harvard Divinity School, has been elected president of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. Mrs. Horton, president of Wellesley College 1936-49 and head of the WAVES during World War II, is the first woman to hold the position.

An eminent Negro Methodist layman, John H. **Morrow,** is serving as the first U.S. Ambassador to the Republic of Guinea, formerly French Guinea in Africa. The son of a Methodist minister in New Jersey, Ambas-

Dr. Donald M'Timkulu has been visiting in the United States as secretary of the All Africa Church Conference, organized in Nigeria in 1958. In addition to relating the churches of Africa to world churches, he also has the task of linking the African churches to one another through fostering exchanges of experienced people. Dr. M'Timkulu as an M.A. degree from Yale University and a Ph.D. from the University of Natal, Durban. A Methodist layman and Zulu, he makes his headquarters in Northern Rhodesia.

sador Morrow is a Phi Beta Kappa graduate of Rutgers University, with a Ph.D. from the University of Pennsylvania. Before his appointment he was professor of French at North Carolina College in Durham.

Chalmers **Coe,** dean-elect and professor of practics at Hartford Theological Seminary, has accepted a call to the First Congregational Church of Columbus, Ohio, where he succeeds Boynton **Merrill.**

James W. **Clarke,** recently professor of homiletics at Princeton Seminary, is now minister of the Second Presbyterian Church, Richmond, Va., where he succeeded Frederick H. **Olert.**

John Vernon **Butler,** formerly rector of Trinity Church (Episcopal), Princeton, N.J., is the new dean of the Cathedral of St. John the Divine, New York City, succeeding James A. **Pike,** who is now Episcopal bishop of California.

James **MacCracken** is the new director of immigration services of Church World Service, filling the post left vacant by the death of Roland **Elliott** last July. Mr. MacCracken is is the son of the president-emeritus of Vassar College, Dr. Henry Noble MacCracken.

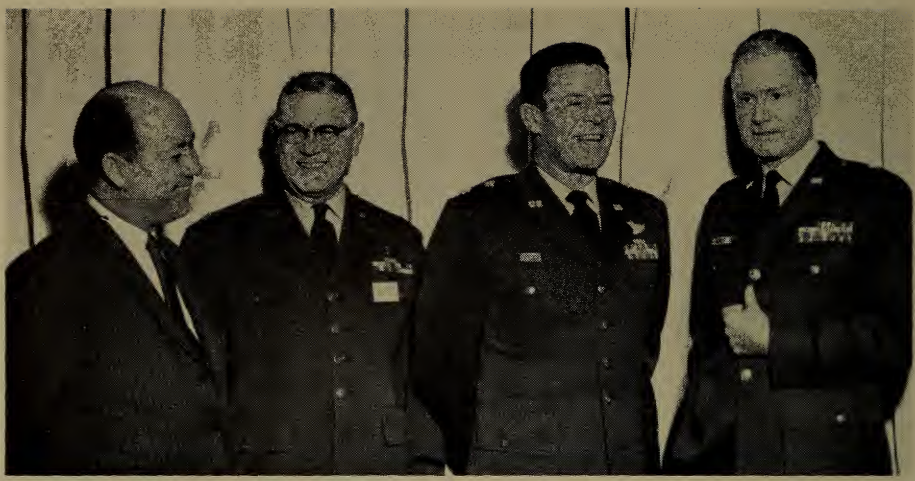
Frederick E. **Reissig,** executive secretary of the Council of Churches, National Capital Area, has announced that he will retire at the end of this year. One of the best-known church executives in the nation, Dr. Reissig has guided the council with courage and imagination during 18 years which saw the population of the Washington metropolitan area more than double.

WCC Photo by John Taylor

This mountain of blankets in Agadir came from churches around the world when a mysterious earthquake and tidal wave destroyed the Moroccan city. Though news of the disaster has vanished from the press, thousands of homeless are still living in tents.

Presbyterian **Lee Nam Kyu** of Mokpo, Korea, has been elected chairman of the National Christian Council of Korea.

Rika Nagase, the first Japanese woman to be ordained by the Church of the Nazarene, now serves a church in Hiroshima. Her husband died in 1946 after suffering shock and radiation in the first atomic bombing.



Official U.S. Air Force Photo

From Tinker AFB, Okla., comes news of a most successful Religious Education Seminar, Mar. 6-10, for some 75 Protestant chaplains of the central area of the U.S. Seen above, left to right, are: Dr. Keener Pharr, of the Southen Baptist Sunday School Board; Maj. Clinton R. Everts, the base chaplain; Maj. Gen. Gerrity, commanding officer of the Oklahoma City Air Materiel Area; and Brig. Gen. Robert P. Taylor, deputy chief of Air Force chaplains. In addition to Dr. Pharr, other lecturers were Dr. Don Maynard, of Boston University School of Theology; Dr. Lee J. Gable, of Lancaster Theological Seminary; and Dr. Donald J. Kliphardt, of the Broadcasting and Film Commission of the National Council of Churches. . . . A similar seminar was held at Mather AFB, Calif., the following week.

Invited by the Protestant Men of the Chapel, USAREUR, Robert G. **Mayfield,** general secretary of the Board of Lay Activities of the Methodist Church, spent five weeks this spring speaking at rallies in France, Germany, and Italy.

The 20-year prison sentence imposed upon Bishop James Edward **Walsh,** of the Roman Catholic Church, by the Chinese Communist government has been strongly protested by the National Council of the Churches of Christ in the U.S.A.

Kyle E. **Haselden** became managing editor of the *Christian Century* on March 1 this year, succeeding to a post left vacant by Theodore A. **Gill** when Gill accepted the presidency of San Francisco Theological Seminary last year. A graduate of Colgate Rochester Divinity School, Dr. Haselden has served churches in New York, Minnesota, and West Virginia. He is the author of *The Racial Question in Christian Perspective* (Harper 1959).

Mordecai **Johnson,** president of Howard University in Washington, D.C., for 33 years, and its first Negro president, retires this month. During

his administration Howard has become the largest Negro institution of higher education in the world, with a present enrollment of 6,000 and a physical plant valued at $30 million.

H. H. **Rowley,** world-renowned Baptist scholar and author of many books, has retired as professor of Hebrew language and literature at Manchester University, England.

The new moderator of the General Assembly of the Church of Scotland is John H. S. **Burleigh,** principal of New College, University of Edinburgh.

Howard **Schomer,** president of Chicago Theological Seminary, has been elected president of the International Fellowship of Reconciliation.

Air Force Protestant preaching missions were conducted in April and May by Karl A. **Olsson,** president of North Park College, Chicago, Ill. (Bermuda); Robert H. **Bodine,** First Methodist Church, Peoria, Ill. (Canal Zone); Blake **Smith,** University Baptist Church, Austin, Tex. (Middle East); R. J. **Robinson,** First Baptist Church, Augusta, Ga. (Iceland); and James W. **Sosebee,** First Christian Church, Atlanta, Ga. (Puerto Rico).

Edward L. R. **Elson,** minister of the National Presbyterian Church, Washington, D.C., recently addressed 160 men at a meeting of the Protestant Men of the Chapel at Fort Monroe, Va.

Theodore P. **Ferris,** rector of Trinity Church, Boston, serves as retreat master for the two Protestant Chaplain Retreats at Berchtesgaden, Germany, this month.

SEMINARIES AND CHRISTIAN COLLEGES

Union Seminary, N.Y.C., has appointed James A. Martin, Jr., professor of religion at Amherst College, to the Danforth professorship in higher education. As a Navy chaplain 1944-46, Dr. Martin served in the Pacific theater aboard the USS *Goshen.* He goes to Union in the fall.

After five years at Harvard, George A. Buttrick returns to New York in the fall as the Harry Emerson Fosdick Visiting Professor at **Union** Seminary. For the fall term of 1960 he will also serve as visiting lecturer at **Princeton** Seminary.

Other appointments at **Princeton** include Charles C. West, of the Ecumenical Institute at Bossey, Switzerland, as professor of Christian ethics and Gerhard von Rad of Heidelberg, Germany, as visiting professor of Old Testament theology for 1960-61.

Paul E. Scherer, professor of homiletics at Union, N.Y., will be the visiting lecturer in homiletics at **Union, Va.,** in 1960-61. For the following academic year he will be a guest professor at **Princeton.**

This fall Roger Hazelton, formerly of Andover Newton and presently at Pomona College and Claremont Graduate School, goes to **Oberlin** College as dean of the Graduate School of Theology.

Perkins School of Theology,

S.M.U., will have a new dean in the fall. Joseph D. Quillian, Jr., professor of worship and preaching at the school since 1954, will succeed Merrimon Cuninggim, who on July 1 becomes director of the Danforth Foundation.

The dean of **Southern California's** new School of Religion will be Geddes MacGregor, who has been professor of philosophy and religion at Bryn Mawr College, Pa.

Gene E. Bartlett, pastor of First Baptist Church, Los Angeles, is president-elect of **Colgate Rochester** Divinity School. He succeeds Wilbour E. Saunders, who is to retire early in 1961. . . . The dean of Colgate Rochester, Oren H. Baker, retires this month after 25 years on the faculty. The new dean will be Milton C. Froyd, who for the past 10 years has been director of research at the school.

Edwin H. Rian succeeds Dean G. McKee this month as president of **Biblical** Seminary, N.Y.C.

William F. Albright, professor emeritus at Johns Hopkins University, Baltimore, Md., has been appointed the first professor of biblical archaeology at the nearly completed **Jerusalem** School of the Hebrew Union College-Jewish Institute of Religion. Dr. Albright was for 15 years director of the American School of Oriental Research in Jerusalem. . . . When Albright received a Litt.D. degree from Loyola University, Chicago, Feb. 10, it was the first time the Roman Catholic school had given an honorary degree to a Protestant whose field of scholarship is associated with religion. According to *Christianity Today*, Albright is a member of a Methodist church but usually attends Presbyterian services. His wife and their seven children are Roman Catholics.

Acting pastor of the Church of the **International** Christian University, Tokyo, Japan, is a brilliant young Japanese theologian, Yasuo Carl Furuya, who trained at Tokyo Union Theological Seminary; San Francisco Theological Seminary; Princeton Theological Seminary (where he earned his Th.D.); Württemberg, Germany; and Basel, Switzerland. His wife, a Nisei from California, was librarian at Princeton Seminary, then at Union, N.Y. Dr. Furuya's father and two brothers are ministers; his three sisters are engaged in Christian education. . . . "ICU Sunday" falls on June 19 this year, when hundreds of Protestant congregations will commemorate the founding of the university 11 years ago.

James A. Godard, dean and executive vice-president of the University of Miami, has become the first executive director of the recently formed **Council of Protestant Colleges and Universities.** The Council's present membership of 140 colleges and universities, representing 25 Protestant denominations, is expected to double as soon as a headquarters office can be established in Washington, D.C.

The following church-related colleges have recently named new presidents: **Dickinson** College. Carlisle, Pa. (Meth.) will next month have as president a Presbyterian minister, Howard L. Rubendall, who has been heading the Northfield (Mass.) schools. Founded in 1773 by Presby-

Official U.S. Navy Photo

Civilian clergy chow with recruits at a recent Naval Orientation Conference for Clergy. The Rev. Alden Luther Salstrom, Lutheran minister of Waukegan, Ill., was one of a hundred clergymen from Lake County and greater Chicago who attended the all-day conference at Great Lakes Naval Training Center. Capt. R. M. Schwyhart, the center chaplain, introduced the day's activities with a talk on "the place of religion in the naval training program."

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terians, Dickinson has since 1833 been related to the Methodist Church. . . . Beginning in September, **Lake Forest** College (Un. Pres., USA) will be led by William Graham Cole, professor of religion at Williams College, who succeeds the late Ernest A. Johnson. . . . **Beaver** College (Un. Pres., USA), Jenkintown, Pa., has called Edward D. Gates, general secretary of Macalester College (also Pres.), St. Paul, Minn., who succeeds Raymon Kistler. . . . Orville Dahl has been elected president of the new **California Lutheran** College in Thousand Oaks—a joint project of the American, Evangelical, Augustana, United Evangelical, and United Lutheran churches. . . . Ansley C. Moore, pastor of the Sixth United Presbyterian Church, Pittsburgh, Pa., left that post in January to assume his duties as president of the new **Consolidated Presbyterian** College, Laurinburg, N.C., which brings together three North Carolina schools (all Pres., U.S.)—Flora Macdonald College, Red Springs; Presbyterian Junior College, Maxton; and Peace College, Raleigh.

A fourth seminary year has been announced by the Federated Theological Faculty of the University of **Chicago.** It is to be an internship year, designed to bring classroom

work closer to the practical aspects of the ministry. The *Christian Advocate* reports that it is not a year tacked on at the end; the whole theological course has been reshaped to make this an integral part of a unified curriculum. Actually, the year of internship is the third year. For this experience, the school pays the student's salary, and the church provides living quarters and incidental expenses. The course leads to a B.D. degree, not a doctorate.

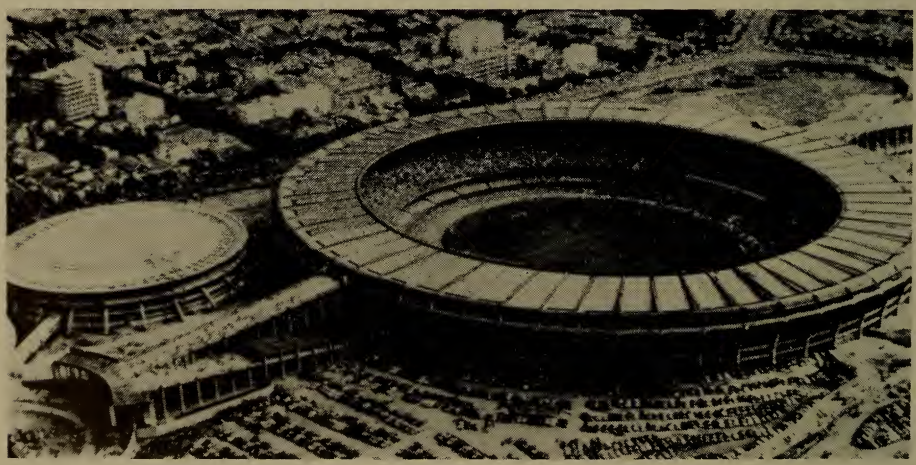
Quaker-operated **Earlham** College plans to open a School of Religion in the fall of 1962. The *Christian Century* speaks of this as the "first seminary in history for the Society of Friends."

A modern two-story center for the study of world religions is being built by Harvard University near **Harvard** Divinity School in Cambridge, Mass. Beginning this fall, graduate students and visiting scholars from other countries will be encouraged toward "communication between men of differing religious faiths."

NEWS BRIEFS, UNITED STATES

Colorado Southern Baptists have bought 1,433 acres of land near Colorado Springs and the Air Force Academy. The Colorado Convention will sell about half the land and develop the rest as assembly grounds. Five springs and three lakes are on the property.

Southern **Baptists** now claim the largest Sunday-school enrollment of any Protestant denomination. Their record total for 1959 was 7,276,502,



Giant Maracanao Stadium, with a capacity of more than 150,000, will be the scene of a Sunday afternoon evangelistic rally closing the 10th Baptist World Congress at Rio de Janeiro, Brazil, June 26-July 3. Billy Graham will speak. The smaller auditorium at the left, with a seating capacity of 25,000, will be the scene of weekday sessions. Both meeting places are among the world's foremost examples of postless architecture. Congress delegates (or messengers) will represent 23 million Baptists in 106 countries who have fellowship through the Baptist World Alliance.

which tops the total of the Methodist Church for the first time. Southern Baptists also reported a record total of baptisms—429,063.

Methodist-related **Syracuse** University is to have a mass-communications center financed by an initial gift of $2 million and succeeding grants from the Newhouse Foundation. International in scope, it "will speed wider use of complex equipment, give scholarships to U.S. and foreign students, and stimulate greater utilization of TV by the church."

A four-story, $600,000 building is being erected to house **Texas** Medical Center's Institute of Religion. Since its inception four years ago, the Institute has provided training for 139 medical students, 373 nursing students, 80 graduate theological students, and 112 pastors.

A $7,500 Bross Foundation **prize** for the best book correlating an area of learning and the Christian religion will be awarded at Lake Forest College, Ill., Sept. 1 this year. Competition for the decennial award is open to men and women throughout the world. Winner of the first Bross award, in 1880, was Mark Hopkins, president of Williams College, Williamstown, Mass.

A Roman Catholic edition of the Revised Standard Version of the Bible, to further Christian **unity,** is proposed by Benedictine Fathers Bernard Orchard and Edmund Flood. Less than 20 textual changes would be needed, they say.

The newly established **Faith and Order** Theological Commission in the United States has begun work on its first project—to study and report on the "ecclesiological significance of local, state, and national councils of churches."

Christian students throughout the U.S. have been urged by the National Student Christian Federation not only to participate in but to help organize **sit-down** protests against racial discrimination at lunch counters.

Protestant, Catholic, and Jewish **relief** programs accounted for more than 80 per cent of the total of America's voluntary overseas relief efforts in 1959.

"Overseas churchmanship" is becoming a major concern of American church leaders this year. In January, February, and March, Protestant laymen planning to live and work abroad were offered guidance in three training institutes sponsored by the United Presbyterian, USA, Commission on Ecumenical Mission and Relations. These institutes were held successively at Stony Point, N.Y.; St. Louis, Mo.; and Los Angeles, Calif. In February, a Consultation on Christian Laymen Overseas, held in Atlantic City, N.J., was the first conference of its kind to be called by the National Council of Churches.

The president of the National Baptist Convention, USA, Inc., has called on American Negro Baptists to become "Christian **colonists**" in Liberia and Ghana. Under the program approved by the Convention, American Negroes skilled in farming, medicine, and other fields would live in

Official U.S. Navy Photo

When the new *Armed Forces Hymnal's* arrived at the Naval Air Station, Memphis, Tenn., over a thousand *Army* and *Navy Hymnal's* were retired. Yet their ministry continues. At the intercession of Mrs. Annie May Kirk (center of the picture), the NAS senior chaplain, Capt. A. Ray Cook, had most of them distributed to 10 Negro churches and a Methodist camp for boys. The picture above shows hymnals being delivered to the Full View Baptist Church.

the two African republics and become citizens. Their transportation would be financed by the Convention, which would also buy land for them.

JOTTINGS FROM ABROAD

In Brussels, **Belgium,** an information office to serve Protestant clergy and lay people from all countries will be opened soon as the first step toward an international Christian Fellowship Center. The idea of the center grew out of the Protestant Pavilion, built for the Brussels World Fair by contributions from Protestants all over the world. The Pavilion, itself, has been sold to the American Church at The Hague. But the proceeds of the sale have been added to the funds already collected for the new center.

In **Japan,** church membership reached a total of 678,258, or 0.7 per cent of the population last year. Protestants number 376,357, Roman Catholics 266,608, Russian Orthodox 35,293.

Last year **Australia** received more refugees—9,000—than any other coun-

try, according to a UN report. Runner-up was the U.S., with 8,400.

Pope John XXIII is establishing in **Rome** an institute for the study of Protestantism, according to an Italian press report relayed by the *Christian Century*. The school, to be operated by the Society of Jesus, will offer a three-year course for priests who are to work in predominantly Protestant countries.

A nationwide program of birth-control information was agreed upon recently at the government-sponsored first national congress of the **Polish** Planned Parenthood Society. Plans call for setting up branches of the society in all factories, offices, and other places of employment as well as enrolling all teachers and other educational workers as active members of the organization.

Six Protestant groups plan co-operative sponsorship of a new seminary to be erected in Elisabethville, Belgian **Congo.** Classes are to begin this fall in temporary quarters. The sponsoring groups are the Methodist Church, the Disciples of Christ, the American Baptist Convention, the British Baptist Church, the Presbyterian Church in the U.S., and the Belgian Mission Society (Reformed).

The sixth assembly of the World Convention of Churches of Christ (Disciples) will be held this summer in Edinburgh, **Scotland,** Aug. 2-7.

The Lutheran Service Commission plans to open a service center for military personnel in Seoul, **Korea,** before the end of 1960.

One of the largest and most representative meetings of European Christian youth ever held will take place this summer. It is the first Ecumenical Youth Assembly in Europe, scheduled for July 13-24 at Lausanne, **Switzerland.** . . . Attending will be 1,400 youth from more than 15 European countries, and some 300 others from Asia, Africa, the Far East, the Middle East, North America, and Latin America. The European group is expected to include delegates from the USSR and other Eastern European countries. . . . Sponsored by the Youth Department of the World Council of Churches in co-operation with national ecumenical youth councils in Europe, the meeting will be related to the Third Assembly of the World Council of Churches to be held in New Delhi, India, Nov. 18 to Dec. 5, 1961. Its theme will be "Jesus Christ—the Light of the World," the theme of the Assembly.

Oxford and Cambridge university presses are now turning out a new translation of the New Testament, the first installment in a major project to produce the whole Bible in contemporary **English.** First copies of the New Testament will be ready early in 1961. The teams of translators, who have worked 10 years, are led by Prof. C. H. Dodd of Cambridge. According to Cecil Northcott, "publication of the book will add a new treasure to the English language." The new version of the Old Testament will be published probably in 1965.

The *Israel Digest* reports that foundations are being dug in **Nazareth** this spring for a $3 million Basilica of the Annunciation.